

INTERRELIGIOUS EDUCATION MODEL IN SENIOR HIGH SCHOOL (SMA) BOPKRI 1 YOGYAKARTA

Khasan Bisri

Magister of Islamic Religious Education UIN Sunan Kalijaga Yogyakarta

bisri.hasan1994@gmail.com

Karwadi

UIN Sunan Kalijaga Yogyakarta

karwadi71@yahoo.co.id

Abstract: Religious education at all levels of institutions are generally still dwelled on the perspective of the internal circle, intended for the internal, and less responsive to social changes. In other words, religious education is still monoreligious, so that institutions and religious communities are often stuttered toward the diversity and changes. In fact, the monoreligious model does not accept other people who are different. It does not foster a sensitivity on how to think, how to live and the needs of others who are a different religion. Such a model of religious education raises a wide impact on the mindset and attitude of religious students, one of which could potentially give rise to attitudes of intolerance. Therefore, it is necessary the presence of a renewal model of religious education that allows students to more insightful open to differences and diversity of religions. This research aims to know the implementation of the interreligious model in religious education at Senior High School (Sekolah Menengah Atas-SMA) BOPKRI 1 Yogyakarta. Data are collected by using interview, observation, and documentation, and verified by triangulation. The findings are that interreligious model at SMA BOPKRI 1 Yogyakarta has been implemented only on grade XII, whereas at the grades X and XI, the Christian religious education is applied. According to Michael Grimmit, the implementation of religious education at grades X and XI can be categorized as "learning religion", whereas in grade XII It can be categorized as "learning from religion". On the other hand, by using the theory of Jack Seymour and Tabita Kartika, the model religious education in grades X and XI can be included as "in the wall", whereas, in grade XII, it can be categorized as "beyond the wall". Tolerance and multiculturalism insight of students of SMA BOPKRI 1 Yogyakarta by applying the interreligious model is already up on the fifth level of the multicultural barometer popularized by Karuna Center for Peacebuilding i.e. on the level of respect, recognizes, and contributes to other groups, or can be categorized at the highest level, namely the award on the similarities and differences, as well as celebrate plurality.

Keywords: education Interreligious, SMA BOPKRI 1 Yogyakarta

INTRODUCTION

Religious education at all levels are generally still dwelled on the perspective of the internal circle, intended for the internal, and less responsive to social change, or can be said to be religious education during these still are monoreligious--so that institutions and communities and religions often stuttering see diversity or promoting diversity and change, in addition to a large number of textbooks of religious education at institutions that potentially inflame the spirit of hatred.¹

It must be realized that monoreligious education -which is carried out in institutions- has some gaps and need to be noted and renewed. The gaps are: First, many of monoreligious education process less or even not at all let the acceptance of the existence of others who are different, so it does not foster a sensitivity on how to think, how to live and the needs of other people from different religions. Many educators in the monoreligious only teach the formality aspects of religions and do not lift the substance of religions in the learning process so that the learners only acquire information of religion in "black and white" perspective. They feel so hard to tolerate the differences and tend to reject dialogue with a wide range of social change.

Secondly, in many ways, the education system is running mechanism that simplifies the process of learning and paying more attention to outcomes quantitatively. In religious education, results in the form of the numeric values are certainly not fully represent the achievement of the learning process of learners, especially with regard to the purpose of conducting religious education that deals with human characters. Third, the existence of cultural domination in the world of education affects learners, so they are not conditioned to build awareness of equality with others who are different.

The fourth gap is the personality of teachers and lecturers. In fact, not all teachers and professors who have the mentality to be an educator, but rather merely operates what is in the curriculum, without being present in the lives of learners to observe the learning process they experienced and willing to open to learning together. This circumstance often leads to students not interested in learning religions.²

¹ Pusat Pengkajian Islam dan Masyarakat (PPIM) UIN Syarif Hidayatullah, *Tanggung Jawab Negara Terhadap Pendidikan Agama Islam*, (Jakarta: PPIM, 2016), P. 4.

² Listia, dkk, *Problematika Pendidikan Agama di Sekolah: Hasil Penelitian tentang Pendidikan Agama di Kota Jogjakarta 2004-2006*, (Yogyakarta: Interfidei, 2007).

The kind of religious education causes various effects on the religious mindset and attitude of the students, one of which could potentially increase attitudes of intolerance. Perhaps it's too early to conclude that the acts of intolerance are caused by a religious education as long as it is done. However, the phenomenon of the rise of religious intolerance at the least can be indicators of possible problems in religious education. The results of the survey do the Institutions of Study Islam and Peace (Lembaga Kajian Islam dan Perdamaian-LaKIP) conducted in October 2010 to January 2011 involving 590 respondents out of a total 2639 guru PAI and 993 Muslim students from a total of 611,678 students of junior and senior high school in 59 private schools and 41 public schools in Jakarta, Bogor, Depok, Tangerang, and Bekasi (Jabodetabek) shows that the 41.8-63.8% of respondents support the intolerance and violence against non-Muslims. In addition, 62.7% of respondents from teachers of Islamic religion do not agree if non-Muslims build places of worship in their neighborhood. Meanwhile, students who do not agree are about 40.7%. The results of the survey also mention that 57.2% of teachers and 45.2% of students do not agree if non-Muslims became headmaster.³

The other survey about religious intolerance phenomenon conducted by LKiS among senior high school students in Yogyakarta also shows a similar result. The survey from 760 respondents of 20 the public senior high school in Yogyakarta indicates that 6.4% of high school students have a low-level perception of tolerance, 69.2% have a moderate level, and only 24.3% of students who have a high level of tolerance.⁴ Whereas in terms of action, it is recorded that 31.6% of students have a low degree of religious tolerance, 68.2% of students have a degree of religious tolerance are, and only 0.3% of students who have a high level of religious tolerance.⁵

The Wahid Institute has released data from 306 students of junior high schools in Jabodetabek area. The students who could not agree to say a religious feast day to others are about 27% and 28% undecided their opinions. The students who will retaliate acts of destruction of their houses of worship as much as 15% and 27% undecided. There are also 3% of students who do not want to hesitate and visit the sick friend of different religions. The Institute of the study of Islam

³ Suhadi, dkk, *Mengelola Keragaman di Sekolah: Gagasan dan Pengalaman Guru*, (Yogyakarta: CRCS UGM, 2016), P. 75.

⁴ Tim Peneliti Yayasan Lembaga Kajian Islam dan Sosial (LKiS) dan Pusat Studi Sosial Asia Tenggara (PSSAT) UGM, *Politik Ruang Publik Sekolah: Negosiasi dan Resistensi di Sekolah Menengah Umum Negeri di Yogyakarta*, (Yogyakarta: CRCS, 2011).

⁵ Suhadi, dkk, *Mengelola Keragaman di Sekolah: Gagasan dan Pengalaman Guru...*, P. 76.

and peace (LaKIP) also publishes the results of the survey, that view of the intolerance also strengthened among teachers. This seems to support the action of destruction and sealing of houses of worship (24.5%), the destruction of homes or facilities, religious members accused of heresy (22.7%), the destruction of nightspots (28.1%), defense against weapons threats of other faiths (32.4%), and a statement that the Pancasila is not relevant anymore (21%).⁶

The results of the above survey show some high numbers of intolerance among students. It shows the existence of problems/less successful during this religious education, then the need for learning new religions in reformulating school that supports the realization of tolerance, both fellow students of his religion or religious. Reformulating the religious learning can be started from the back of the translation of constitution number 20 of 2003 concerning the national education system article 1 paragraph (2) and article 4 paragraph (1).

In that constitution, the national education is meant as an education that is rooted in religious values. The word “religious values” are not translated to the notability of the universal values of religions. Religious education as long as it is still exclusive, not inclusive regarding the existence of difference positively. The educational material is chained in the teaching of rites, symbols, rituals, and normative. The paradigm of Islamic religious education is still limited, to know, to do and to be, should be directed to live together. This means that the ability of the student to be able to live with other people of different ethnicity, culture or religion, should be the value inherent in the Islamic religious education learning objectives. The purpose is to make the student have an understanding and religious behavior run parallelly with their ability to be able to live with other people of different ethnics, cultures, and religions.⁷

Seeing the situation, strategies that can be used is pluralism de jure. According to Edward Schillebeeckx this pattern to put forward inter-religious relations of sincere desire, not compulsion. Milton K Munitz also reveals that the approaches used are no longer separated in diametric between subject and object, normative and historicity, universality and particularity. Religious education in schools should use approaches that promote critical dialogues, creative, systematic, and extending between the two. Such an approach can only

⁶ R. Arifin Nugroho, “Sekolah Kebhinekaan”, dalam *Kedaulatan Rakyat*, Rabu 19 April 2017, P. 12.

⁷ Suyatno, 2003: P. 86-87.

be obtained when there are interactions between the disciples of different beliefs. Pupils aware that God created beauty through diversity, not uniformity.⁸

In response to the various problems of religious education, some schools are trying to create and offer a new model of religious education, SMA BOPKRI 1 Yogyakarta. The school implemented a new model called the interreligious education. This is because the education process is going with reference to values of goodness that exists in a variety of religious experiences and teachings.⁹ From the explanation above, the authors want to find out more how the implementation of interreligious education model in SMA BOPKRI 1 Yogyakarta, because the school is the first school that implements the model. Based on reports from the PAF Research Center in the year 2016, student's religious diversity index of SMA BOPKRI 1 Yogyakarta ranks as the first school that most heterogeneous in Yogyakarta with an index of 6.84. The majority is Protestant students with 59.05%, followed by the Catholic 26.39%, Islam 10.61%, Buddhist 2.04%, and Hindu, 1.9%.¹⁰ While the percentage in the lesson year 2017/2018 of a total of 752 students, 50.9% or 383 students are Christians while the rest 49.1% or 369 are non-Christian students.

The focus of study in this research is the implementation of interreligious education model in SMA BOPKRI 1 Yogyakarta, from preparation phase until the evaluation, as well as the success of this interreligious education model in providing insight into pluralism and the attitude of students religiosity at the school.

LITERATURE REVIEW

There are some research findings that are relevant to this study. Mahathir Muhammad Iqbal tries to gain an overview of multicultural interreligious education conception as an effort to create peace in the life of Indonesia as a multicultural nation. The conception of multicultural education is developed through the study of literature intensively. Iqbal emphasizes more the idea of the multireligious and interreligious model rather than monoreligious, so each

⁸ R Arifin Nugroho, *Sekolah Kebhinekaan*”, dalam *Kedaulatan Rakyat...*, P. 12.

⁹ Listia, dkk, *Buku Suplemen Pendidikan Agama untuk SMA, Pendidikan Interreligius: Gagasan Dasar dan Modul Pelaksanaan*, ttp: CDCC, Religion for Peace dan KAICIID, 2016, P. 5.

¹⁰ <http://padzandfriends.tumblr.com/post/144856548766/paf-religious-diversity-index-2016>. Dikkses tanggal 13 Oktober 2017.

believer in this country will feature an inclusive character, mutual tolerance towards differences, mutual respect, and far from the culture of violence.¹¹

Agus Nuryatno describes the importance of paradigm change in religious education from “in the wall” to “at and beyond the wall” as the theory advanced by Jack Seymour and Tabita Kartika Christian. Religious education in the wall is a model of religious education who only pay attention to your own religion without dialogue with other religions. Meanwhile, the model of “at the wall” education does not only teach students about their own religion, but also other religions. The model of “beyond the wall” education helps students to collaborate with other students of different religions for the sake of upright despite the peace, justice, and harmony. According to Nuryatno, the practice of the dominant Islamic education in Indonesia is based on the first model, namely model of “in the wall” education.

With the new paradigm of “at and beyond the wall” education, Muslim students will know other religions and make them able to cooperate with other students from different religions with the aim of combating the main enemy of religion, namely violence, poverty, corruption, manipulation, and the like. In order for teachers of Islamic religious education able to implement this model, they need to have models with corresponding to the religious spirit, as a model of inclusive religious-pluralism, critical-reflective, multicultural, humanist, and socially active.¹²

Achmad Asrori reviews the challenges of religious education in a multicultural society. Asrori concludes that facing the challenges of multiculturalism religious need to change the model of religious education in the wall became at and beyond the wall. Religious education in the wall contributes to forming exclusive religious models, while religious education at and beyond the wall contribute to forming an inclusive model of religious multiculturalism. The last two models need to be done in the religious education in Indonesia due to both the model helps students to accept, appreciate, and respect for difference. Religious education must demonstrate that public enemy is not the

¹¹ Mahathir Muhammad Iqbal “Pendidikan Multikultural Interreligius: Upaya Menyemai Perdamaian dalam Heterogenitas Agama Perspektif Indonesia”, *Jurnal Sosio Didaktika*: Vol. 1, No. 1 Mei (2014).

¹² M. Agus Nuryatno, *Islamic Education in a Plural Society*, *Journal Al-Jami'ah*, Vol. 49 No. 2, 2011.

religion of the people with different beliefs, but poverty, corruption, violence, ignorance, and the like.¹³

THEORETICAL FRAMEWORK

The Model of Religious Education in a Multicultural Society

Michael Grimmit suggests multiple meanings of religious education. He distinguishes religious education as “learning religion”, “learning about religion”, and “learning from religion”. First, the learning religion means the transmission of culture, religious beliefs, and values from one generation to the next. The function of religious education in this perspective is to capture and transfer the values of religion and traditions (multicultural). Second, religious education as “learning about religion” means that religion is studied purely, objectively and descriptive in nature, not simply to absorb or accept the values of religion. This approach can be referred to as a form of religious teaching objective. Third, is the learning from religion” which refers to the following: what are the advantages that would be gained by individuals who are studying religion; how religions could contribute to addressing the problems of man, and how religion can shape the characters in learners. From the classification, Grimmit prefers “learning from religion”. By this categorization, people will try to find the value of religion in particular related to the reality of multiculturalism and social diversity.¹⁴

In the multicultural society, Jack Seymour and Tabita Kartika propose three models of religious education that is in the wall, at the wall, and beyond the wall.¹⁵ First, religious education in the wall is a model of religious education who only pay attention to your own religion without discussion with the other religion (faith formation phase). This model is very close and makes students potentially wrong with other religions, which implies a negative prejudice against religion gives rise to another. This model will form a line of demarcation between “I” with “you”, and “we” with “them”.

One of the parameters of the religious attitude is the attitude of a person towards others. According to Paloutzian, the attitudes is whether there is prejudice (prejudice) of someone from a religious community or ethnic group against the other religions. The research in Psychology of religion finds two different views related to this prejudice. First, that people who obey religion thus

¹³ Achmad Asrori, Contemporary Religious Education Model On The Challenge Of Indonesian Multiculturalism”, *journal of Indonesia Islam*, Vol. 10 No. 2 Desember 2016.

¹⁴ M. Agus Nuryatno, *Islamic Education in a Plural Society...*, P. 414-415.

¹⁵ *Ibid.*, P. 421-422.

have prejudices higher than people who are not devout believers. The first opinion is supported by Adorno and Gordon Allport. As for the second view holds that prejudice that has higher are those that are hit and miss, sometimes not abiding and not abiding religion consistently.¹⁶ A second opinion, the high prejudice caused less deep-seated religious understanding. Understanding religion in fragment and not deep makes people more easily caught in dichotomy true-false or black and white. The dichotomies point of view way negated the gray space so that there is no trade-off in religion. As a result of interpretation that emerges will be very firm, rigid, can't solve the problem of liquid. The difference of how to interpret the religion proved to give birth to the difference in the attitude of religion.

Second, a model of religious education at the wall, not only teach students about their own religion but also in other religions. This model uses the term common to speak to the world or other religions. This is the phase transformation of faith with learning and respect for people of other religions and dialogue between religions. The dialogue between religions can be seen as "common values" or in the terminology of al-Qur'an looking *kalimatun sawa*. This model helps people to see themselves as other people, and thus, reduces the sense of superiority one with another. The desire to know the other will avoid misunderstandings and prejudice, developing respect and appreciation for other faiths. Third, the model religious education beyond the wall, which helps students to collaborate with other students of different religions for the sake of upright despite the peace, justice, and harmony.

Interreligious as a Religious Education Model

Interreligious education is a process of education sourced from values of goodness that exists in a variety of religious experiences and teachings; studying other religions with attitude and willingness to appreciate "the other" through a process of dialogue with the "world" of its own. In this effort, all of the differences are made as a source of diversity goals for big thanks of life. In gratitude for this, various beauty in all the venerable sources, values of goodness for life featured together as the spirit for mutual strengthening and mature

Through the monoreligious model, people studied religion which he believes as the internalization, to establish doctrine, rituals, practices, and so on in order to strengthen his conviction at the same time reaffirm their identity as a people of faith. Going through the model multireligious, people learn about different

¹⁶ Sekar Ayu Aryani, Orientasi Sikap dan Perilaku Keagamaan (Studi Kasus Salah Satu Perguruan Tinggi Negeri di DIY)", *Journal Religi*, Vol. XI, No. 1, Januari 2015, P. 70.

religions, including his own, in order to understand and distinguish each religion according to the doctrines, rituals, history, traditions and others, that are able to appreciate the diversity of religion and can develop attitudes of tolerance and interact appropriately with people of different faiths and beliefs.

Models of teaching religion are not the category level at which one is superior to the other. Each can be the most effective models according to different contexts. Model monoreligious, for example, is the most appropriate method for the purpose of internalizing the teachings, practices, and values of religion itself, as was done at boarding school, Seminary, or the like, as mentioned earlier. Medium model multireligious will be effective for the purpose of descriptive understanding of different religions and to foster a tolerant attitude and appreciation of the respective adherents of their religious traditions and heritage. The dialogue becomes a fundamental differentiator between multireligious and interreligious.¹⁷

Learning resources that come from different religions are not intended to establish a new type of trust. With a variety of learning resources, learners will be helped to build mutual trust with each other and find that there was good everywhere. This insight and experience may be able to make it easier to see the humanitarian issues as the question of shared, regardless of his background. In education interreligious, dogmatic differences existed in the religious teachings are not seen as an obstacle, but given the space to be recognized by all parties with mutual respect. The same values that were taught in the religions, mutual became the affirmation and the amplifier to each other. So the difference can be seen by the students as a grace, blessing or the good that can be observed and be grateful.¹⁸

The educational process in the interreligious model does not separate the learners of different religions. All participants learn (any religious background) helped to dig an understanding together about different themes. In the material book of interreligious written by Listia, some important themes raised were: Indonesia, the various dignities of human beings and how to manage to fade (unpacked prejudice, restoring cuts), cooperation for the face of the humanitarian issues and the theme of the environment. Interreligious education

¹⁷ Achmad Munjid, *Signifikansi Studi dan Pengajaran Agama Model Inter-Religius dalam Memaknai Pluralisme, dalam Studi Agama di Indonesia: Refleksi Pengalaman*, (Yogyakarta: CRCS, 2016), P. 62.

¹⁸ Listia, dkk, *Buku Suplemen Pendidikan Agama untuk SMA, Pendidikan Interreligius...*, P. 5.

is not started from the perspective of religion (religion-dogma), but rather the beginning of the so-called from the sense-making; Learn the value of religion is not only found in understanding its meaning but understanding the contributions over his faith.

Learners are encouraged to entering issues of life, and help them to be able to empathize and Act address the issue, which was reinforced by the inspiration from the teachings of religions (which adjusted with the theme covered). Thus the model of education is trying to take the learners to reach values feelings taught his religion through the various phenomena of life, which is reflected in systematic study participants shared another. Through this process, the learner gets the sense that other religions (with the formulas which are perhaps different) have advice-advice on the value of the same goodness. This is where the testimony will favor one religious teaching would be awakened in inclusive accompanied growth commitment to the values of life.

Through the study of humans and a wide range of humanitarian issues in life, then a dialogue with religious teachings, interreligious education sought in order to process this education can encourage learners more rational and responsible the belief in the teachings of his religion. Furthermore, with these learners can realize their religiosity, as the process of his own life, including in touch with God. More mature sense of self by the breadth of insight will be marked with a more strong determination to develop the dignity conferred upon him, with all his trust in God.

The methods used in Interreligious are adapted from the framework of thinking that makes learners as subjects are active and empowered to find their own knowledge and wisdom of life. Teachers position themselves as facilitators or peer learning in the systematized knowledge gained from different sources.

The approach used in Interreligious education is constructivism-based methods namely active learners, build knowledge based on existing experience to find something that needs to be internalized and elaborated. Learners are given the opportunity to assimilate information by way of exploring the environment, accommodate information by way of developing the concept, organize information and connect the new concepts by using or expand the concept of belonging to explain a phenomenon.

All information gained through observations, interviews, analyzes news, pictures, movies or direct involvement in an activity that can give new understanding will be processed in a reflection (to contemplate about what meaning can be taken in the learning process for the religious appreciation learners and for broader life), so that the sense-new sense can be deposited at

once placed in a broader perspective and in a, while taking inspiration from the teachings of the religion. Through a series of process, is expected to enhance the ability of learners to find a more complete understanding about the kindness of a teaching experience and actualize the values that are strengthened by the teachings of the religion.

Successful Criteria in Interreligious Model

Abd Muqsiith Ghazali suggested three paradigms of dialogue against religious pluralism. First, exclusive paradigm. The group that holds this paradigm looked at other religions as man-made religion so that it's not worth being made person. Believers considered living in darkness, kufr and did not get the instructions of God. The Scriptures of other religions is not considered authentic because there were already changes in it. In other religions disk no salvation, because of only one way of salvation i.e. religion itself. Socially, they are less friendly with the group of adherents of other religions.

Second, inclusive paradigm. This paradigm holds that the group looks at the importance of being tolerant of others, especially religion embraced total resignation to God. This paradigm was about to embrace another subtle way. Those non-Muslims expressed in the right way as long as he has a sincerity and submission to God. Third, the pluralist paradigm. This paradigm of looking at all the religion had its way. The road to the Lord very much, not only owned by one single religion. This paradigm, therefore, confirms that the other should be understood as the other. This paradigm is not judging others. All religions have the same rights to grow and develop his religious adherents, including the right to exercise his religious beliefs are each freely without any pressure. The others should not be forced. In this way, it will be created mutual recognize and trust, without any concern for the converted into a particular religion, either subtly or overtly. That means the paradigm of pluralism not saying all religions are the same.¹⁹

The main purpose of the Interreligious education model is to create religious understanding (the ability of self-consciousness and see the values of the common good in sunglasses faith), form the learners who are tolerant landscaping, inclusive, pluralism, open, and form of personal respect for diversity which on ending his creation of harmony between religious life.

When each religious community already knows and appreciates each other's differences of belief and religious belief respectively will resume towards a more

¹⁹ Aksin Wijaya, *Visi Pluralis-Humanis Islam Faisal Ismail*, (Yogyakarta: Dialektika, 2016), P. 220.

concrete, namely cooperation between believers to things that have in common--in Al Quran is called *kalimatun sawa* or a common word--between religions, for example cooperation in addressing poverty through job creation, defending human rights by engaging in advocacy against the oppressed, whether experienced by the adherents of the religion, the poor, women, reject violence in any form, etc. Such cooperation will create unity and harmony in religious life, though religious community partners of the dialogue come from other religions.

To find out the purpose of the achieve, the author may need to pass on some of the indicators that show the attitude of inclusiveness. These indicators include: believes that other religions as implicit from his religion, recognizing that other people's religions teach goodness as religion, want to learn the religion of others, see someone not based on religion, tolerant attitude did not agree can weaken one's faith, religion is not a major factor in interacting with others, willing to cooperate with others of different faiths to build public facilities, etc.²⁰

Another criterion to see how far tolerance practiced in a community/school authors use the barometer was popularized by Karuna Center for Peacebuilding. He thinks the level of tolerance of the lowest to highest are as follows: peaceful coexistence and equality, openness about its importance in other groups, an introduction to another group while conducting dialogue, understanding of other groups, respect, recognition, and contributes to other groups, and the highest level is a tribute to the similarities and differences, as well as celebrate plurality.²¹

First, peaceful coexistence and equality among citizens. This level is the lowest level, each party chooses peaceful coexistence, though among them without any mutual recognition and understanding. They can know the difference and the right of every people, but among them, there is no intermingling. Special, they have the same commitment to building a tolerant life without violence.

Second, the openness to see other groups as citizens and sentient God who had the same chance in front of the law. Openness is a consequence of the growing awareness of the importance of multiculturalism, especially in order to establish justice and democracy civilization.

Third, the introduction of another group while conducting a constructive dialogue. The introduction will be very good if not the one way only. The

²⁰ Sekar Ayu Aryani, dkk, Ketahanan Kepribadian Mahasiswa DIY terhadap Eksklusivisme Keagamaan: *Studi Kasus Enam Perguruan Tinggi*, 2012.

²¹ Zuhairi Misrawi, "Kesadaran Multikultural dan Deradikalisasi Pendidikan Islam: Pengalaman Bhineka Tunggal Ika dan Qabul Al-Akhar", *Journal Pendidikan Islam*, Vol. 2, Juni 2013, P. 205.

introduction should be built above the Foundation of continuous dialogue that is among various groups. Fourth, the understanding of the other groups. It is not possible a peaceful and tolerant landscaping life wakes up without an understanding of other groups. Fifth, respect and recognition of other groups. In multiculturalism, respect and appreciation of the other group is one measure to know the extents to which each citizen understands the importance of a harmonious life.

Sixth, the awards on the similarities and differences, as well as celebrate plurality. In a plural society, the difference is an inevitability. However, among the various different groups that save the equation as a power to build a life of Justice and civilization. pluralism should be kept in order to find the point of appointment, and not quite made the difference as the road splits and divorce in disarray.

FINDINGS AND DISCUSSIONS

Implementation of Interreligious Model in SMA BOPKRI 1 Yogyakarta

Basic Framework for Interreligious Education

Interreligious education in SMA BOPKRI 1 has been implementing only in grade XII, whereas the grades X and XI get Christian religious education. SMA BOPKRI 1 Yogyakarta as the missionary school only provide Christian religious education. All students have to learn Christianity.

Christian religious education is taught in grade X with special focus on the deepening material Christianity, the rite of worship, or internalization of religious values. However, in grade XI, the students are not only learning the Christian religious texts only, but the learning is contextualized with a social phenomenon that is happening in the community. Then, in grade XII, the students are not only studying religious texts of Christianity but learning from various goodness all religions and formulate solutions of various phenomena that occur society with the spirit of the values the good of religion.

According to Sartana, M.Pd, an interreligious teacher at SMA BOPKRI 1 Yogyakarta, the students in grade X are still learning about religious teachings or dogma, while the students in grade XII are not discussing all the teachings of the religion. The topic discussed are common values of religions to enrich students about other religions so that they know that the other religions also teach us about good values and actions like their religion itself. Therefore, it can be inferred that the implementation of religious education in grades X and XI is accordance to the category “learning of religion”,

whereas, in grade XII, the implementation can be categorized as “learning from religion”. However, according to the theory of Jack Seymour and Tabita Kartika, the model of religious education in grades X and XI can be included to “in the wall”, whereas the grade XII can be categorized to “beyond the wall”.

Interreligious religious education model applied in SMA BOPKRI 1 Yogyakarta as an alternative religious education which is still new. The model is applied in the lesson year 2016/2017, although the seeds of the idea have emerged since 1998. From 1998 to 2016, SMA BOPKRI 1 Yogyakarta has implemented the educational model of religiosity. In 2015/2016, religious teachers with several teachers, other education practitioners and academics discuss and find alternatives model o religious education in response to the rise of intolerance and the lack of insight of nationality. The discussions decide to use the term of interreligious education. Then in the next lesson year, SMA BOPKRI 1 Yogyakarta officially implements interreligious education.

Commonly, the interreligious educations have similarities with the religiosity education. A fundamental similarity between both models is the existence of a dialogue between religions in an effort to enrich the experience of students in accordance with religious tradition or religious respectively. The religiosity model speaks about religious awareness to students. While the interreligious model speaks about religious awareness and contribution of religion in daily life. Interreligious education is part of the multicultural education because education is essentially the base of multicultural diversity, good culture, race, language, religion, etc. While education is the inherently base interreligious only religion. If the depth of coverage or made, then education interreligious education equal to religiosity. Educational interreligious part of multicultural education. And multicultural education is one of the ways of peace education.

Interreligious education and law regulation

SMA BOPKRI 1 Yogyakarta as a Christian missionary school teach only Christian education and interreligious. Although nearly fifty percent of the school students is not Christianity. The school has not provided religious teachers inappropriate with the religions of other Christianity students. However, referring to the constitution of national education system number 20, 2003chapter 12, namely: "every student on each unit of education are

entitled to religious education in accordance with the religion adhered and taught by educators that same faith".²²

The above constitution is made clear again with PP No. 55 the year 2007 about religious education and religious article 4 paragraph 2 are mandate each unit on learners education in all lanes, level, and what kind of education are entitled to appropriate religious education religion adhered and taught by educators that same faith.²³ Then clarified again with the publication of the PMA No. 16 Tahun 2010 about the management of religious education At school.²⁴ If it refers to the legal regulation of the three above, then PMA No. 16 Tahun 2010 should be obliged to provide religious education in addition to the Christian religion, let alone see the percentage of each religion in the school is big enough, but the fact that school was not organized religious education in addition to religious education Christians only.

Need to realize that the problem of religion in the education unit of the old issues since before the constitution of the national education system and overwrite almost all religions including the Catholic and Christian education. The old debate that center is about who has the obligation to educate religion to children. Some argue that the obligation of religious education is not the obligation of the school, but the obligations of the family and the community. The consequence of the opinion that schools are not obliged to provide religious education on students. The opinion which was then still a grip the SMA BOPKRI 1 Yogyakarta until now. Sartana, M.Pd, a religious teacher, argues that religious education is not the responsibility of the school, but rather the responsibility of the family and the community. The school's only obligation to educate students manners.

In the context of the problem issues of religion in the education unit, there are two categories of the educational institution of the unit. Educational unit is closed (only accepts students that same faith) and unit of open education (accepts students from a variety of religions). Open education unit, bound by the constitution. 20 years 2003 and PP No. 55 the Year 2007, they are required to provide religious education in accordance with the religion of their students, with argumentation school open public service. In this regard, then SMA BOPKRI 1 Yogyakarta can be included in the category of open education unit, consequently, the schools must provide

²² Undang-Undang No. 20 Tahun 2003 tentang Sistem Pendidikan Nasional.

²³ PP. No. 57 Tahun 2007 tentang Pendidikan Agama dan Pendidikan Keagamaan

²⁴ PMA No. 16 Tahun 2010 tentang Pengelolaan Pendidikan Agama di Sekolah

religious education each of their students in accordance with their religion respectively.

Based on PP No. 57 the year 2007, institutions that violate the regulation of administrative sanction in the form of getting a warning until the closure of the institution.²⁵ Sanctions for schools that do not implement appropriate religious education religious students each were reinforced again with no. 16-year PMA 2010 about the management of religious education in schools. Still, the existence of institutions that are not organized religious education according to their respective religion students indicates a weak government oversight. SMA BOPKRI 1 Yogyakarta has been standing since the independence of Indonesia to this day it is never been rebuked or department concerned.

Sartana, M.Pd says that SMA BOPKRI 1 Yogyakarta as a school under the Christian religious foundations based on regulation laws allowed organized appropriate religious education the hallmark of the Christian religion. So, the school is not obliged to organize religious education other than Christian. The authors found no legal regulation is that, if the regulation in question is constitution number 20 years 2003 and PP No. 55 the year 2007 then the regulation expressly requires that each school organizes appropriate religious education religious each student.

Although the school does not provide appropriate religious education for the students, there is never any caregivers feel mind/do not agree with this subtlety. One of the evidence increasingly percentage of religious diversity in the school.

In the context of the autonomy of the school--not the context of the legal regulations of the religious public schools certainly have a right to offer religious studies only religious studies corresponding to his trademark. For example, the Catholic school reserves the right to offer only Catholicism. Christian schools only offer lessons to Christianity, Islamic schools only offer lessons on Islam. But schools are not entitled to oblige students from other religions to follow the lessons of religion in accordance with typical religious based school. For example, where the Catholic or Christian school receives students, not Christian-Catholic, the school is not entitled to require or pressing parents to allow their children to attend a Christian who is not a Christian-Catholic religion. In the context of pluralism, in private schools with religious decided to open the doors to the children of the plurality of

²⁵ PP. No. 57 Tahun 2007 tentang Pendidikan Agama.

religion, the establishment of their parents are each obligated to respect. That is what the name implies pluralism. It is not a problem if the school's base with particular religious receive lessons and other religious teachers.

According to the authors, the presence of religious studies and religion teacher who does not comply with the school's religious characteristic does not eliminate the characteristic and religious autonomy of the school. The existence of several different religious teachers can open an opportunity for mutual interaction, dialogue and sharing the teachings and experience of faith in a thicket of religious subjects. Lessons and religious education is increasingly enriched by the presence of various differences. Adagium: "unity in diversity" is not impossible to be realized. This atmosphere will push for inclusive tolerant behavior and building up mutual respect of differences.

The plurality of values can be developed that ultimately narrow fanaticism behavior and conduct religious radicalism can be avoided. This system is not a setback or threats as a religious institution. But instead, it is a wise step and forwards towards an inclusive attitude of faith in a community order is a true believer. Private schools with public religious have autonomy to determine or to receive religious teacher who educates religious subjects would. For example, Catholic schools receive teacher of Islamic, Christian, Buddhist, and Hindu, So instead, the school reserves the right to assess and build as well as paying attention to the content (content) subject matter conferred. The benefit of a religious private school religion teacher is the insightful inclusive, humanist, meet adequate intelligence and help the process of the formation of attitudes and behavior of the religious life and humanity students. The school ensures content provided teaching and learning religion encouraged the formation of attitudes and behavior of human values that are sublime, needed for the welfare and peace of life together.

From the discussion above, it will be good of SMA BOPKRI 1 Yogyakarta remains in providing appropriate religious education for students, because of the mandate legislation so. Interreligious nature educational enrichment or supplements only for religious education not as a substitute for religious education. Therefore, it is better if education interreligious into subjects/lessons of its own without having to eliminate religious education appropriate religious students each. It is in accordance with the PP No. 55 the Year 2007 Chapter 5 verse 8 and 9 which allows the school to add a charge of religious education either in the form of additional material, lessons, as well as the depth of the material.

Implementation of Interreligious Education in SMA BOPKRI 1 Yogyakarta

Discussing the implementation of interreligious education, at least, it must discuss three phases, namely: planning, implementation, and evaluation. Each stage is highly related to one another. Preparation phase, the teacher of religion makes the concept and lesson plane in advance. Because the education alternative education is interreligious, then there is no guideline from the Department so that the content of the material to be delivered encapsulated themselves. The learning plan is taken from the book created by teachers of religion SMA BOPKRI 1 Yogyakarta entitled *Interreligious Education: basic idea and implementation of the Module*. The book was published in January 2016, then used as a guide of learning in SMA BOPKRI 1 Yogyakarta starting in the lesson 2016/2017 until now.

Learning plan prepared through the book consists of three general themes which are then divided into seven subjects, the following description:

General Theme	Subjects	Theoretical Discussion
Being an Indonesian human being who is dignified and loves the environment	1. Being human living diversity of culture, religion, and belief in Indonesia.	<i>Philosophy of human rights</i>
	2. Being a human who lives up to the diversity of cultures, religions, and beliefs in Indonesia.	
	3. Being a human who upholds the values of human dignity	
	4. Become a human who preserves the natural environment	
Understanding and responding to diversity and build prejudice-free interpersonal relationships	1. Understanding and addressing the diversity of religions and beliefs	1. <i>Diversity (Multiculturalism)</i>
	2. Dismantling prejudices and building interpersonal relationships	2. <i>All port's Scale</i> 3. <i>In-groups and out-groups</i>
Understanding common problems and work together to build community welfare	1. Understanding common problems in order to build prosperity	1. <i>Problem-solving</i>
	2. Working together and helping each other help	2. <i>Sharing Responsibility</i> 3. <i>Social issue</i>

foster the values of
solidarity

Seven subjects are then matched with effective learning hours in two semesters. A portion of the material is taught effectively in odd semester considering the even semester of grade XII is already plenty of school exams, practice exams, and a series of test preparation to Ujian Nasional. Meanwhile, the assessment of interreligious educations is more oriented to the process.

The assessment in SMA BOPKRI 1 Yogyakarta more focused on the evaluation process, rather than results. So in each learning meeting, teachers observe and assess the development of the students. The weakness in the assessment process is that lack of an instrument to assess process, so the teachers only note in his personal notebook. Specifically for the assessment of learning outcomes, there is already a format/instrument either personal or work journals.

The successful of the Interreligious Education in SMA BOPKRI 1 Yogyakarta

The first parameter is the guideline to see the success of interreligious education in SMA BOPKRI 1 Yogyakarta is the brainchild of Abdul Muqsit Ghazali about the three paradigms of how against the religious plurality, that is exclusive, inclusive, and pluralism.²⁶ With the paradigm will be revealed how the attitude of students religiosity in SMA BOPKRI 1 Yogyakarta in seeing the plurality of religions.

Inclusive indicator is meant that the other religions as implicit from his religion, recognizing that other people's religions teach goodness as religion, want to learn the religion of others, see someone not based on religion, tolerant attitude did not agree can weaken a person's faith, religion is not a major factor in interacting with others, willing to cooperate with others of different faiths to build public facilities, and other.

Interreligious education in SMA BOPKRI 1 Yogyakarta gets high appreciation from the students. The students find it to be awkward not to interact, communicate, and even collaborated on a variety of things with other students of different religious background. They are also comfortable with the education model. In addition, they also gain insight into pluralism and plurality of

²⁶ Wijaya, Aksin, *Visi Pluralis-Humanis Islam Faisal Ismail...*, P. 218-220.

Indonesia. Students are also aware of the diversity and goodness of religions. Such awareness will be the character of the students so that they are able to act wisely in her everyday life.

One of the purposes of interreligious education is self-awareness of students about values of kindness all religions through methods which make room for students to be active and express their ideas freely, convenient, and without any pressure whatsoever, thus becoming the basic of wisdom and character of students in daily life. Interreligious education methods with diverse variations have been able to give the students the liveliness of spaces. Students feel free to express their ideas without the worry of hurting other friends. Because the climate in schools formed the discussion has been able to provide the openness of thought on the students, so students are not easily offended and are able to appreciate the ideas that appear in the discussion.

Interreligious education in SMA BOPKRI 1 Yogyakarta has been able to provide awareness in students about the importance of collaborating with anyone to solve social problems. Students don't just stop at the pluralism respect there but they've found a level intersection *-kalimatun sawa-* from many different religions. For example, about some of the things that become the focus together different religions such as poverty, radicalism, ignorance, and so on. It shows the height of multiculturalism on students. The students are aware that diversity is the inevitability. The difference is not for disputed and question, but instead be a force together to solve the nation's problems are getting increasingly complex today.

To find out the views of students about the insights of multiculturalism and pluralism Indonesia, authors conduct interviews with 90 respondents of grade XII. The authors asked a few things including consideration of students in choosing a friend, how often they discuss and dialogue with different religions, legal regulatory nuances of certain religions, religious core, a common enemy of religion, and the view them against other religions.

The results of the data collected from the author of 90 respondents are none students considering the religious background in choosing friends. The highest factor into consideration students in choosing friends was the nature and personality of the person. Then another factor is a comfort, convenience in communicating, and in common hobby. The absence of religious considerations in choosing a friend showed the students of SMA BOPKRI 1 Yogyakarta have an inclusive.

Students communication in SMA BOPKRI 1 Yogyakarta, both fellow students the same faith or other religious students shows in harmony. Although there are

a few students who were totally unprecedented dialogue with other students of different religions. From the author of 90 respondents interviewed, there are at least 3 students at all has never been dialogue with other friends of different faiths. In addition to the three students that they very often dialogue various problems, both related to religion or other matters of everyday life, or about the middle of the social problems occurring in the community.

About identity politics, the students SMA BOPKRI 1 looked at it as something legitimate. According to them, it is the right of every citizen as a form of submission his own personal aspirations. Therefore, any aspirations than being delivered must be respected. But, when the aspirations did not materialize into a policy, then the decision must be accepted wisely by anyone, including by people who convey the aspirations. This shows the openness of the students to see other people as citizens and sentient God who had the opportunity and equal rights before the law.

The core of religiosity, according to the student, is believed to God and doing good to anyone. The consequence of the faith to the god the almighty is to run all the commands and away from the restriction. For students of SMA BOPKRI 1 Yogyakarta, religion it had two dimensions, namely the spiritual dimension and the social dimension. Or other languages a must ritually Saleh Saleh at once socially. Spiritual piety is proof of our commitment to upholding humanitarian and civilization. The students have an understanding that humanity is the highest peak of religion.

The enemies of religion, according to the students, are not followers of other religions (which in the literature of religion as pagan/the sheep get lost). The enemy is religious hatred, schism, intolerance, corruption, slavery, abuses of power, tyranny, barbarity, fanaticism, radicalism, and crime. While each individual religion also had enemies in the person of each that is lust. While each individual religion also had enemies in the person of each that is lust. The perception of the students showed that they were able to find the *kalimatun sawa* or a common word of religions. The ability to find *kalimatun sawa* will have implications for the inception of the attitude of tolerance and cooperation in the epic-religions to complete a common enemy. *Kalimatun sawa* in the context of Indonesia in line with the motto *Bhineka Tunggal Ika*, although different but essentially single purpose. If religions-religions unite and cooperate completed the common enemy, Indonesia will become a prosperous, strong country, and became a state of *baldatun thayyibatun wa rabbun ghafur*.

Students communication in the interreligious education model dismisses the prejudices that may be as long as it never communicated and clarified by the

parties concerned. The students of the school were able to dismantle the negative prejudices towards other religions. As a result, their prejudice against other religions became very good. Students of other religions that teach the prejudiced goodness as their religion, or of other religions is the implicit forms of religion. Other religions are not enemies, but they are brothers. The students also became interested in studying other religions. Other religions have the right to develop in Indonesia because it had the same right to thrive and spread his teachings.

From the above explanation, it can be understood the extent to which the insights of multiculturalism and tolerance students of SMA BOPKRI 1 Yogyakarta. The level of tolerance and multicultural insights students in the school had reached the fifth level of the barometer multicultural popularized by Karuna Center for Peacebuilding i.e. on the level of respect, acknowledge, and contribute to the other groups. Or could even be categorized at the highest level, namely the award on the similarities and differences, as well as celebrate pluralism.

In addition to the success of interreligious education discussed above, there are people who have a concern with the education model. The concern is that one of them is the onset of degradation of faith in students. Some argue that if students studying other religions it is feared will be not sure religion itself. Another concern will be the incidence of religious syncretism. These concerns-worries can be essentially attested but has raised fears for some communities to face the challenges together and has been downplaying the significance of maturity and trust in togetherness. Whereas in the absence of an optimistic attitude on the diversity that exists in life, the most powerful nation Indonesia will fall, vulnerable fall into situations that are hurting between the children of the country.

The concern was not appearing in SMA BOPKRI 1 Yogyakarta. Studying the other religious traditions do not necessarily reduce the levels of sanctity and trust towards his religion itself but instead would appear attitude of respect and tolerance. Hans Kung says peace will be difficult to State a chick if dialogue between religions is ignored. Based on interviews with some of the students, the students feel no worry going degradation of faith or religious syncretism. They thus felt dialogue with other religions and study the faith they become increasingly powerful. Dialogue and study of other religions are not for comparing religious truth itself with other people's religion. Instead of also looking for the crack fault of other religions. But understand that religions have teachings of the same goodness. Learning of other religions by no means justify

it, but learning understands religious goodness values. Students differentiate between the truth with kindness. Religious truth relative to its true meaning, according to adherents of each. While the goodness of his nature is universal, all religions have the same purpose of goodness.

CONCLUSION

Interreligious education in SMA BOPKRI 1 Yogyakarta is implemented only in grade XII, whereas in grades X and XI, Christian religious education is carried out. The implementation of religious education grades X and XI is based on a theory of model categories of Michael Grimmit, namely “learning of religion”, whereas, in grade XII, implementation of interreligious education model is in accordance with “learning from religion”. However, according to categories of Jack Seymour and Tabita Kartika, religious education model in grade X including can be included “in the wall”, whereas, in grade XII, it can be included at “beyond the wall”. The material of interreligious education in SMA BOPKRI 1 Yogyakarta consists of three general themes: human dignity and love Indonesia environment, understanding and addressing diversity and build interpersonal relations free of prejudice, and understand the problems together and worked together to build the welfare of society.

Interreligious education in SMA BOPKRI 1 Yogyakarta has been able to provide awareness in students about the importance of collaborating with anyone to solve social problems. Students don't just stop at the pluralism respect there but they've found a level intersection *-kalimatun sawa-* from different religions. For example, about some of the things that become the focus together different religions such as poverty, radicalism, ignorance, and so on. It shows the height of multiculturalism on students. The students are aware that diversity is the inevitability. The difference is not for disputed and question, but instead be a force together to solve the nation's problems are getting increasingly complex today. The level of tolerance and multiculturalism in SMA BOPKRI 1 Yogyakarta through education interreligious is already up on the fifth level of the barometer of multicultural popularized by Karuna Center for Peacebuilding i.e. on the level of respect, admitted, and contributes to other groups. In other words, it is categorized at the highest level, namely the award on the similarities and differences, as well as celebrate pluralism.

REFERENCES

Aryani, Sekar Ayu, dkk, Ketahanan Kepribadian Mahasiswa DIY terhadap Eksklusivisme Keagamaan: Studi Kasus Enam Perguruan Tinggi, 2012.

- Asrori, Achmad, "Contemporary Religious Education Model On The Challenge Of Indonesian Multiculturalism", dalam *Journal of Indonesian Islam*, Vol. 10, No. 2, Desember 2016.
- Grimmit, Michael, *Religious Education and Human Development*, dalam M. Agus Nuryatno, "Islamic Education in a Pluralistik Society", dalam *Jurnal Al-Jami'ah*, Vol. 49, No. 2, 2011.
- <http://padzandfriends.tumblr.com/post/144856548766/paf-religious-diversity-index-2016>. Akses diakses 13 Oktober 2017.
- Imron, Mashadi, *Pendidikan Agama Islam dalam Perspektif Multikulturalisme*, Jakarta: Balai Litbang Agama, 2008.
- Iqbal, Mahathir Muhammad, "Pendidikan Multikultural Interreligius: Upaya Menyemai Perdamaian dalam Heterogenitas Agama Perspektif Indonesia" dalam *Jurnal Sosio Didaktika*: Vol. 1, No. 1 Mei 2014.
- Listia, "Masalah Perkembangan Paham Intoleransi di Lembaga Pendidikan dan Solusi Bagi Keindonesiaan", makalah disampaikan dalam seminar dan workshop Menggelar Kebhinekaan, Merajut Kebersamaan, di Hotel Santika Premiere Yogyakarta, 6-7 Juni 2017.
- Listia, dkk, Buku Suplemen Pendidikan Agama untuk SMA, Pendidikan Interreligius: Gagasan Dasar dan Modul Pelaksanaan, ttp: CDCC, Religion for Peace dan KAICIID, 2016.
- Listia, dkk, *Problematisa Pendidikan Agama di Sekolah: Hasil Penelitian tentang Pendidikan Agama di Kota Jogjakarta 2004-2006*, Yogyakarta: Interfidei, 2007.
- Misrawi, Zuhairi, "Kesadaran Multikultural dan Deradikalisasi Pendidikan Islam: Pengalaman Bhineka Tunggal Ika dan *Qabul Al-Akhar*", dalam *Jurnal Pendiikan Islam*, Vol. 2, Juni 2013.
- Moleong, Lexy J, *Metode Penelitian Kualitatif*, Bandung: Remaja Rosdakarya, 2007.
- Munjid, Achmad, Signifikansi Studi dan Pengajaran Agama Model Inter-Religius dalam Memaknai Pluralisme, dalam Studi Agama di Indonesia: Refleksi Pengalaman, Yogyakarta: CRCS, 2016.
- Nafis, Muhamad Wahyuni Nafis, *Cak Nur, Sang Guru Bangsa*, Jakarta: Kompas, 2014.
- Nashori, Fuad dan Rachmy Diana Mucharom, *Mengembangkan Kreativitas dalam Perspektif Psikologi Islami*, Yogyakarta: Meraka Kudus, 2002.
- Nugroho, R. Arifin, "Sekolah Kebhinekaan", dalam Kedaualatan Rakyat, Rabu 19 April 2017.

- Nuryatno, M. Agus, "Islamic Education in a Pluralistik Society", dalam *Jurnal Al-Jami'ah*, Vol. 49, No. 2, 2011.
- Paloutzian, Raymond F., *Invitation to Psychology of Religion*, dalam Sekar Ayu Aryani, "Orientasi Sikap dan Perilaku Keagamaan (Studi Kasus Salah Satu Perguruan Tinggi Negeri di DIY)", dalam *Jurnal Religi*, Vol. XI, No. 1, Januari 2015.
- PMA No. 16 Tahun 2010 tentang Pengelolaan Pendidikan Agama di Sekolah.
- PP. No. 57 Tahun 2007 tentang Pendidikan Agama dan Pendidikan Keagamaan.
- Pusat Pengkajian Islam dan Masyarakat (PPIM) UIN Syarif Hidayatullah, *Tanggung Jawab Negara Terhadap Pendidikan Agama Islam*, Jakarta: PPIM, 2016.
- Sekolah.data.kemdikbud.go.id. akses 8 April 2018.
- Suhadi, dkk, *Mengelola Keragaman di Sekolah: Gagasan dan Pengalaman Guru*, Yogyakarta: CRCS UGM, 2016.
- Suyatno, "Multikulturalisme dalam Sistem Pendidikan Agama Islam: Problematika Pendidikan Agama Islam di Sekolah", dalam *Jurnal Addin*, Vol. 7, No. 1, Februari 2000.
- Tim Peneliti Yayasan Lembaga Kajian Islam dan Sosial (LKIS) dan Pusat Studi Sosial Asia Tenggara (PSSAT) UGM, *Politik Ruang Publik Sekolah: Negosiasi dan Resistensi di Sekolah Menengah Umum Negeri di Yogyakarta*, Yogyakarta: CRCS, 2011.
- Undang-Undang No. 20 Tahun 2003 tentang Sistem Pendidikan Nasional
- Wijaya, Aksin, *Visi Pluralis-Humanis Islam Faisal Ismail*, Yogyakarta: Dialektika, 2016.